

A
S E R M O N

PREACHED IN
St. PETER'S-CHURCH,
IN
L I V E R P O O L,
ON

SUNDAY, *January 4.* 171⁸.

For Promoting the
CHARITY-SCHOOL,
Lately Erected in that Place.

Publish'd at the Request of several Persons
concern'd in that Charity.

By Mr. ROBERT HORROBIN,
Curate of *WARRINGTON.*

L I V E R P O O L:

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TO THE
RIGHT WORSHIPFUL
THE
MAYOR, and ALDERMEN,
Bayliffs, *and* Common-Council,
OF THE
CORPORATION of LIVERPOOL:

THIS
DISCOURSE

Is humbly Dedicated,
By Their
Most Obliged,
AND
Most Obedient Servant,

R. H.



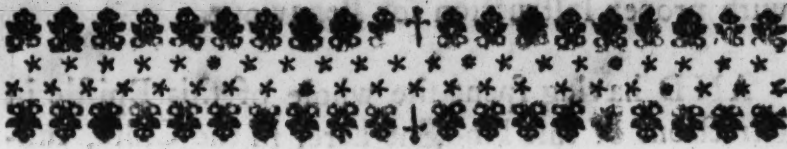
THE
CITY OF NEW YORK

TO THE
RIGHT WORSHIPFUL
THE
MAYOR, and ALDERMEN,
of the City of New York,
OF THE
CORPORATION OF NEW YORK:

DISCOURSE

delivered
BY THE
MAYOR
AND
ALDERMEN

R. M.



1 TIM. VI. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living G O D, who giveth us richly all things to enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal life.

TH E great Apostle St. Paul, who had so eminent a Hand, first in the Conversion, and afterwards in the Care of all the Churches, ^{2 Cor. xi. 28.} having invested Timothy with the Episcopal Government of Ephesus, sends him this Epistle, as a second solemn Charge to re-mind him of the Work for which he was left there, and to direct him how to fulfill it: In which excellent Monition St. Paul does not only excite and instruct him in general, to the Performance of his Sacred Office, but gives him particular Rules how to address himself to all Sorts of People, to the Difference of Sex and Age, of Character and Condition, so that as of each of these are required some especial Qualities and Duties,

Duties, so each accordingly might be furnish'd with proper Instruction for Behaviour.

AND having spent the whole of this Epistle in Directions of this kind, he here, in the Close, subjoins one general Caution, to be constantly observed by him, *Charge them that be rich in this world, that they be not high-minded, nor trust in uncertain Riches, but in the living GOD----- that they do good, that they be rich in good Works, &c.*

NOW 'tis not to be doubted but that these Pastoral Instructions given to *Timothy*, in this and the following Epistle, as also those in the Epistle to *Titus*, are of general Extent and Obligation, and not to be limited to the Persons of those holy Men alone, to whose Names they are inscribed, but remain and are to be observed as a Pattern by all the succeeding and even inferiour Ministry, that we likewise may know how to behave our selves in the House of God, and to be good Stewards of the Mysteries of Godliness: By Consequence then, every One of the Holy Function, shou'd take himself obliged, not to rest in general Discourses and Exhortations, but, as Occasion serves, to apply himself particularly to the several Parts of his Audience, becoming all Things, to all Men, that he may gain the more, and with regard to the Apostolical Injunction in the Text, he must take care, in pursuance thereto, to *Charge them that are rich, &c.*

Tim. iii. 15.
Cor. iv. 1.

THE Original Word, according to its Etymology, imports such a Charge, as the Judges, at a General Assizes, or Sessions, make in the King's Name, enjoining His Majesty's Subjects duly to observe the settled Laws of the Kingdom, and so the Word is often us'd in Scripture, for the strictest way of commanding

Beveridge
this Text.

2

manding any thing to be observ'd or done, as *Act*,
v. 28. ἡ παρηγγελία παρηγγέλαμεν ὑμῖν; Did not we
straitly command you, &c. 7 and *Luke* v. 14. παρήγγει-
λεν αὐτῷ μὴ εἰπῆν: he charged him to tell no Man:
Thus therefore it is that we are here enjoin'd to charge
those that are rich, in the Name of the Supreme Mo-
narch of the World, who gives them all their Riches,
to charge them, I say, that they be not high-minded,
nor, &c.

NOW for the further Explication and Use to
be made of these Words, I shall consider them in
the Order in which the Holy Ghost has deliver'd
them, and observe to you-----

I. THE Proneness of Mankind, especially of
such as are rich in this World, to be high-minded, and
to trust in uncertain Riches.

II. I shall expose the Folly of so doing, from the
Two-fold Argument contain'd in the Text, of
the Uncertainty of Worldly Riches, and the
Certainty, and Durableness of Heavenly Treas-
ure.

III. I shall explain the several Duties here en-
join'd, whereby to evidence our Trust in GOD,
viz. to do good, to be rich in good Works, ready to
distribute, willing to communicate. The Practice
of all which Instances of Christian Charity, and
Beneficence, I shall endeavour to enforce upon
you in the

IVth, and Last Place, By representing the certain
and great Rewards that will attend and follow
it, not only in this Life, but chiefly and espe-
cially

cially in that which is to come, *as it is a laying up in store a good Foundation against the Time to come, &c.*

THESE several Particulars I shall endeavour to dispatch with all the Brevity so copious a Subject will admit, and then to leave them upon your Minds, with such Application as is suitable to the Matter in Hand, and the particular occasion of this Day's Solemnity.

I begin with the First,

First, THE Proneness of Mankind, especially of such as are rich in this World, to be high-minded, and to trust in uncertain Riches.

EVERY Man has something or other which he esteems his chief Good, and on which he values himself, and places his Heart and Affections. Now there is no One Thing wherein Men more generally agree than in placing their Affections upon worldly Riches; and these, when obtain'd, are apt to puff up the Owners thereof, with vain and high Conceits of themselves, so as to fancy themselves so much better, and their Condition by so much the more stable and secure, by how much they are richer than other People:

I BELIEVE there are few in the World who will own this Charge, and confess 'emselves guilty, because they know 'tis so palpably absurd and foolish; they are thro'ly convinc'd, that a great Estate does not in it self make a Man Wiser, or Holier, or more Acceptable to GOD; they are sensible that they are never the Stronger, nor Healthier, nor
freer

freer from Pain and Trouble, either in Body or Mind, for their being rich; nay, they will frankly acknowledge, that there are more Temptations to Sin, to Luxury, to Covetousness, to Pride, to Security, and Presumption, and even more Danger of being miserable for ever, from a State of Prosperity, and abundance, than from a State of Adversity and Want: ---- Yet so it happens, for all this, that when Men are arrived to any great Degree of Wealth, they act as if their Money cou'd do every thing, as if it cou'd not only purchase 'em Pleasure, and Honour, and all worldly Enjoyments, but even Immortality, and Eternal Life; for if Men did not really trust in their Riches, why shou'd they neglect all the true Means of their Happiness to acquire them? Why shou'd they ruin their Souls to raise their Estates? Why shou'd they defraud their Neighbours, nay, even their own Selves of the necessary Supports of Food and Raiment, to heap up an unmeasurable Quantity of this their beloved Treasure? in fine, If they did not really trust in these Things, why shou'd they behave themselves with that insupportable Haughtiness to Men of low Degree, and Persons of mean Fortunes, as if they were Creatures of some other Species, and not worthy their regard.

T H I S then is that base Temper of Mind which we are here caution'd against, and which is marvellous apt to insinuate it self into the Hearts of rich Men; 'tis a thing common in Fact, yet in Reason the most absurd and foolish, as I shall easily evince in the

cially in that which is to come, *as it is a laying up in store a good Foundation against the Time to come, &c.*

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Second Place, FROM the Uncertainty of all Earthly Riches, and the Certainty and Durableness of Heavenly Treasure: Trust not in uncertain Riches, but in the living GOD.

NOW the force of this Argument, against all worldly Confidence, is founded upon this clear and convincing Ratiocination; to wit, that it is infinitely foolish and below an intelligent and rational Creature to place his Hope and Trust upon an Uncertainty; as it is certain, every Thing in this World is: This is, in short, the Sum of the Argument, in pursuit whereof, it may be usefully observed, how that there are two Things which offer themselves to Mankind, as keen Rivals for their Affections; GOD, and the *WORLD*, the Things of this present Life, and that which is to come; and nothing is more plain, both from Reason and Scripture, than that both these can't be the Object of our Love and Dependence: *No Man can serve GOD and Mammon*: Let us see then which of the Two bids highest for, and best deserves such our Respect: Why, not the World, nor the Riches of it, as will plainly appear, upon a double Account, either as to the Acquisition, or Possession and Enjoyment.

Sr. Luke xvi.

13.

AS to the Uncertainty of Acquiring Riches, I shall beg leave to put it to your selves, and let the Issue be upon your own Experience: Who here present, who may not be thought one way or other to aim at the Riches of this World? Yet where's the Man who can be singled out, as having effectually gain'd his Point? There are innumerable Dangers and

and Accidents, both at Sea and Land, sufficient to blast the best formed Project of growing rich.

“ He, who, for Instance, designs to raise his For-
 “ tunes by Merchandize, has all his Hopes, at once, Dr. South.
Vol. 4. Sermon.
11.
 “ floating upon the Waves, and his Riches, (the
 “ whole Support of his Heart) entirely at the Mer-
 “ cy of Things which have no Mercy. The Seas
 “ and the Winds. A sudden Storm may beggar
 “ him, and who can secure him from a Storm, in
 “ the Place of Storms? A Place where whole E-
 “ states are every Day swallowed up, and which
 “ has thereby made it disputable, whether there
 “ were greater Riches lodged below the Salt Wa-
 “ ters than above them.

NOR have we much better Security on Land than Sea: We are not certain of any Comforts we have here in possession, much less are we certain of any in Reversion. One wou'd think indeed a large Estate too bulky a Thing to be whisk'd away after Fortune's Chariot, yet how often does it happen so? How happy are we apt to fancy our selves in having a good lying Estate, a little *Terra firma*, as we call it, to depend on; whereas, in truth, there is no greater a Solæcism in Language, than that Expression; for there is no Stability in any Condition here on Earth: And even an Estate is so far from continuing in one Person, or Family, that it often leaves us before we die: How many brave Estates have been decay'd, and ruin'd by the Calamities and Charges of War? How many have been entirely lost, by espousing some unlucky Faction in the State? How many by Fire, or some such other unexpected Accident? How many by providing for a great number of Children, or by the Riot and Luxury

of a Spendthrift-Heir? So that he who looks upon any Earthly Possession as a certain Thing, might with more Sense think the Wind and Weather so; "For these, tho' variable, have their Re-
 Ibid. volutions, and turn about to the same Point again, "but an Estate once gone, seldom reverts to the "same Owner.

THUS do all sublunary Enjoyments imitate the Changeableness, as well as feel the Influence of the Planet they are under. How continually do we feel 'em perish in the using? How often slip thro' our Fingers, and leave us, at once bereav'd of a Possession we fondly thought fix'd and certain, and astonish'd to think which way they came to do so?

YET supposing these Things to escape the ordinary Methods of deceiving us in this Point, yet how short will our Stay be with them, if they were never so well qualified, or firmly disposed to stay with us? Dearh, 'tis beyond all doubt, will make an entire Separation, and that is in such swift, such constant Motion towards us, that even the Time I'm now employing in speaking of these Things, leaves you so much less behind to enjoy 'em in.

THUS the uncertain hold we have of any Thing in this World, is a good and forcible Reason why we shou'd not set our Hearts and Affections on any Thing here below, or have any Confidence in, or Dependance upon, any worldly Good; forasmuch as after all our Care, and Thought; and Pains, that we can take about it, either our Endeavours
 may

may be successless, and we may miss of obtaining what we labour after; or if we do obtain it, we can't be sure to keep it, no! not so much as one Day, but may, in a Moment of Time be cut short in all our Expectations: What wise Man then wou'd place his Affections upon, or put his Trust, in that, which every Moment may take from him? which often *makes it self Wings, and flies away,* and which *Prov. xxiii. 5.* he himself is flying from as fast as Time can carry him: Oh! how vain are all such fugitive Objects, in comparison of a certain and enduring Substance? How miserably infatuated those unthinking Mortals, who allow such Trifles, such empty Bubbles, to overballance a Treasure in Heaven, a Crown incorruptible, and that fadeth not away for ever? These are those much better, and more valuable Riches to be had by *trusting in the living GOD:* This is what we ought chiefly to regard, even our everlasting Happiness and Welfare, because this is the only Thing worth making sure of, and the only Thing which our greatest Care can secure to us in this World: A Man cannot by all his Virtue and Innocence, all his Skill and Industry, secure his Estate, or any earthly Enjoyment whatsoever, but he may, if he pleases, make his Calling and Election sure, which is infinitely more valuable than all the Estates and Greatness of the World.

THE chief Business therefore, and Design of our Life, shou'd be to obtain these certain and durable Riches; and how we may do this, we are well instructed in the following Words of the Text, which I promis'd in the

III^d Place, TO explain to you, and which do express the several Duties enjoin'd us, whereby to evidence our Trust in GOD, viz. *to do good, to be rich in good Works, ready to distribute willing to communicate.*

1. then, *TO do good*, is to do whatever may tend to the Good and Happiness of our Neighbour to prevent any Mischief befalling him, or to deliver him from any Circumstances of Adversity, which he may be in: Now the Goods or Evils we are capable of, in this World, either respect our Spiritual, or our Temporal State: Those which respect our Spiritual State, are of the last Consequence, an Eternity of Happiness, or Misery, depending thereon; and therefore the most noble and generous Instance of doing Good to Others, is to contribute what we can to make them Good: And indeed, what worthier, what more noble Design can there be, than to be thus employ'd for the Use, and Service, and Benefit of Mankind; hereby it is that Men become, as it were the Salt of the Earth, and the Light of the World; 'tis this which raises them above the common Level of Mankind; nay, which makes them like to the best and happiest Being, GOD himself, and his blessed Son, CHRIST JESUS, (who was, as at this Time, made Flesh) who while he dwelt among us, *went about doing good*: In imitation of which great and glorious Example, this comprehensive Duty of doing Good to Others, consists in our charitable Addresses to them, according to their several Wants or Exigences; to feed the Hungry, cloath the Naked, to visit the Sick, the Fatherless, and the Widows

dows, in their Afflictions; to direct and comfort such as are under any perplexing Doubts, or Terrors of Conscience, to reform the Vicious, to instruct and advise the Ignorant, and to impart to them the Knowledge of GOD, and his Ways, to instill into them the Principles of Religion, and to study and endeavour the good of their immortal Souls; and what of this we can't do by ourselves, we are, as far as GOD shall enable us, to effect it by Others, (*i. e.*) " to provide fit
 " Means, and proper Persons, to carry on these
 " Charities, that so neither the Body nor Soul of
 " our Brethren may be left naked, or hungry, nor
 " any of his Wants unprovided for.

THESE are general Rules of Conduct with relation to our Christian Brethren; and every Person, without distinction, is obliged, by the Laws of Christian Charity, *to do all the good he possibly can, in all these Respects, to all Men*: These are Offices which we can't be too intent upon, or too much employ'd in; hereby we gain that Wealth, which we can't too much, or too eagerly pursue; for as to the frequency of such Actions, the Rule is not only *to do good*, but to do as much good as we are able, *to be rich in good Works*; and as to the Sincerity of our Hearts, and unwearied Diligence in the Practice of these Things, we must be prepar'd, upon all Occasions, to pay GOD his Tribute, whensoever he in his Providence calls for it, taking all Opportunities, and glad when we can find any, of expressing our Thankfulness to GOD for all his Mercies to Us, by Works of Mercy and Charity to Others, *being ready to distribute, willing to communicate.*

BUT

BUT these are too large Topicks to be insisted on in the Close of a Discourse, I shall therefore content my self, at present, with a little further Enlargement upon that particular Branch of Christian Beneficence, wherein we are now more immediately concern'd, and which is here express'd by *διμετέλλειν* and *κοινωνεῖν* two Words, which in the Original, as well as in our own English Translation, import the same Thing, (*viz.*) *mutual Participation, or enjoying a Thing in common with others.*

Dr. Cave's

Prim Christi-
anity, Part 3.

Cap. 2.

Justin Martyr
Apol. 6. 17.

Acts iv. 32, 33,
34, 35.

IT's undeniably manifest, that at the first going abroad of the Gospel into the World, the Piety and Charity of the Christians was so great, that the multitude of them that believed were of one Heart, and of one Soul, neither said any of them, that ought of the Things which he possessed was his own, but they had all Things common; neither was there any among them that lacked--- for Distribution was made unto every Man according as he had need.

THIS Community of Goods was a noble Evidence of the mighty Power and Prevalency of the Christian Religion over that Selfish and Narrow-soul'd Temper, so predominant in the World, and which is the chief Cause of the Mischief that is in it: But this lasted not long in the Church, because the chief Reason of such a Community, which was the persecuted and distressed State of Christians at that Time, afterwards ceasing, it was no longer obligatory, on that account, or perhaps, indeed lawful, since there seems to be so many wise and good Ends of Providence well served by the Disparity

Disparity of Mens worldly Circumstances; yet so far, I conceive, the Reason of that extensive Charity, so famous among the First Christians, to bind all succeeding Christians, that they ought to have a compassionate Regard to the Wants and Sufferings of their Brethren, and tho' they be not bound *in the strictest Sense*, to communicate, that is, *to have things in common*; yet undoubtedly they are obliged, as they have Opportunity, liberally to distribute, and to this End, *to lay by them in store*, (as the Apostle directs) for good and charitable Uses, *as GOD has prospered them.* Cor. xvi. 2.

TO Communicate therefore, or Distribute, is to set apart some Portion of those good Things which the kind Hand of Providence has bestowed on us, to the Benefit and Relief of others: We ought to give more liberally indeed out of our abundance; but upon some Emergencies it may be incumbent on us to do something, with the poor Widow in the Gospel, out of our own Penury: Mat. xii. 42. Christians of but mean and indifferent Circumstances, even those who subsist by their Labours, and with some difficulty support themselves and Families, shou'd not take themselves wholly unengag'd, *in some extraordinary Cases at least*, to contribute to the relief of their necessitous Brethren: But the Obligation to this Duty is so strong upon Men abounding in Wealth and Plenty, that they can by no means dispense with themselves from it, without renouncing, at once, all Principles of Humanity and Religion; that it is incumbent on such Persons to exercise a more ample and diffusive Charity, on all Occasions, is evident from innumerable Commands of GOD, in Holy Scripture,

ture; but lest the sole Authority of those Commands shou'd not be of force enough to perswade, Men are encouraged to obey them upon the Prospect of a glorious and eternal Reward; the mentioning of which last Words, puts me in Mind to proceed in the

IVth Place, TO enforce upon you this great Duty of Christian Beneficence, which I ha' just been explaining, by representing to you the certain and great Rewards, which will attend and follow it, not only in this Life, but especially in that which is to come, as it is *laying up in store, a good Foundation against the Time to come, that ye may lay hold on eternal Life.*

NOW with relation to this present Life, Acts of Charity and Beneficence are both Pleasant and Profitable, and there being no Happiness which Men propose to themselves, but what falls under One of these Two Heads, I have then no more to do, than to prove these Two Things:

First, That Acts of Charity and Beneficence are Pleasant, and

Secondly, That they are Profitable.

First then, ACTS of Charity and Beneficence are attended with abundant Pleasure and Satisfaction: There is no Action which gives a good Man a greater or more solid and lasting Pleasure than a Charitable Deed: The Pleasures which affect only our Senses, quickly wear off, and vanish away, but that's not all, they very often leave an ill Relish behind

behind 'em: But the Reflection of a kind and charitable Action, of Kindness's done, and Benefits bestow'd, is indeed a perpetual Entertainment of the Mind, and a never fading Spring of Joy: It is what gives Ease under Pain, and Sicknes, and Trouble; what cheers the Spirits, and keeps up the Hearts of Men in the worst Circumstances of Life: What a mighty Comfort, for Instance, was it to Holy Job, in his Afflictions, that he cou'd say ^{Job xxix. 12, 13, &c.} *I was Eyes to the Blind, and Feet was I to the Lame; I was a Father to the Poor, and the Cause which I knew not, I searched out: Because I deliver'd the Poor that cryed, and the Fatherless, and him that had none to help him: The Blessing of him that was ready to perish came upon me, and I caus'd the Widows Heart to sing for joy.* The kind Offices he had done, and the liberal Contributions he had made to the Poor and Needy, in his Prosperity, did bear up his Spirit, even when he was reduced to the lowest State of Adversity and Want: This verifies the Saying of Solomon, *The merciful Man doth good to his own* ^{Prov. xi. 27.} *Soul.* Infomuch that even the Heathen Moralist cou'd tell us, *ἐν ποσὶν ἡδύς ἐστιν ἢ παθεῖν*, it is sweeter to do good than to receive it.

Secondly, THE Profit, with reference to worldly Advantages, that attends Mercifulness, and Beneficence, is a cogent Argument to excite to the love and practice of it; so that when our blessed Lord declares, that *we shall have the Poor always with* ^{Mat. xxvi. 11.} *us*, he does not foretell and threaten this as a Burden and Plague, but promise it as a Privilege, because that much Profit is to be made of this, and that the good we do to them, is doing the greatest good to our selves: Let no one therefore

entertain the least Suspicion that he shall be ever the worse, or poorer, for what he bestows, because whatever he parts with in Kindness and Compassion to the Needy, GOD himself will see that he be no loser by it: This may, and I question not, but does, seem a kind of Paradox to a great many; to those, I mean, who trust in worldly Riches, and look upon all as lost which is not attended immediately with a visible Produce and Advantage: Yet surely, whoever duly considers, how even all Temporal Plenty is of GOD's Disposal, how all Things are enriched by his Blessing, and without it become unprosperous, will find no difficulty in believing it to be an undoubted Truth: But then,

In the Last Place, THE chief Argument to recommend this Vertue, is that Heavenly great Reward which will attend it hereafter, and in comparison of which the greatest Profit in this Life is of no value: Blessed are the merciful, for they shall obtain mercy: As the Judgments of GOD are often answerable to the Sins Men commit; so he's pleas'd likewise to apportion his Rewards to our Graces, and Mercy to those who shew Mercy to others.

EVERY Tear that our Mercy wipes away; every Sigh and Groan which we suppress; every Back that we cloath; every hungry Belly we fill; every ignorant Mind we instruct; every Charitable Action we do; *All These* turn into so many Advocates and Solicitors to procure greater Mercies for us, than we were ever able to extend to them.

THIS

THIS is the way which our blessed Lord himself hath taught us, *of making to our selves Friends St. Luke xvi. of the Mammon of Unrighteousness, that so when we fail⁹ (as fail we all shortly must) they may receive us into everlasting Habitations: A sure way, (according to the Phrase in the Text) to lay up for our selves a good Foundation against the Time to come, that we may lay hold on eternal Life, even that eternal Life and Glory which was brought to Light through the Gospel, and with which all the Things in this World, put together, are not worthy to be compared:*

IN prospect therefore of so great and glorious a Recompence, let us be always watchful and intent upon the matter in hand, *rich in good works, ready to give, and glad to distribute; remembering what an important work this is, and withal that hereby we serve a most kind and generous Master, who, we are assured, the more good we do, the kindlier he will take it, and the happier we shall be for it: For our Lord himself saith, Insomuch as you have St. Mat. xxv. done it to one of the least of these my Brethren, you have¹⁰ done it unto me.*

HOW shou'd it then incite and inflame us to an ardent Zeal and Promptitude in relieving the Necessities of our fellow Creatures, whom the Saviour of the World disdains not to call them his own *Brethren*, and will enter whatever is expended for their Benefit, as an Alms done to himself.

THUS

THUS you see how Charity, and Christian Beneficence is, of all other Duties, of the greatest present Advantage to those who exercise it, and will also stand us in the greatest stead in the Day of Judgment, when we our selves shall stand most in need of Mercy and Pity.

BUT I need not tell you, that this Day's Solemnity is not with reference to common and ordinary Charities; for that Charity which I now stand here an Advocate for, is of all Charities the most noble, excellent, and beneficial; in regard therefore that the Necessities of our Brethren do far exceed the Abilities of the most bountiful Giver; the giving what we are able in such a manner as may turn to best account, is what deserves our greatest Care; and among all the various kinds of Charity, I know none in which our largest Benefactions can turn to so good an account, so many ways, as in supporting SCHOOLS set up for the EDUCATION of POOR CHILDREN, and in contributing to their Instruction, whose tender Years are the most proper Season of receiving, and yet are disabled, by the Meanness of their Circumstances, from procuring, at their own Expence, that Knowledge which is requisite to make them happy in this or in the next World: For *Feeding* the Hungry, and *Cloathing* the Naked, and the like, tho' excellent and useful Acts of Charity, yet come very much short of relieving the Body and Soul at once: Those are Benefits which only supply a present Exigence, this supplies the Occasions of a whole Life: Those are restrain'd to private Persons, this naturally tends

tends to the good of the publick: Skreening Men from Penury, and Want, from Cold, and Nakedness, are Kindnesses of short Duration; whereas providing for Youth, destitute and forsaken, to be made painful Labourers, honest Men, and good Christians, is *a laying up in store*, not only for our selves, but even for those whom we thus relieve, *a good Foundation against the Time to come*, that both they, and we, *may*, by the Means of one and the same Charity, *be made Partakers of eternal Life.*

BLESSED therefore, and for ever blessed be our good and gracious GOD, who first inspir'd you with this truly Charitable and Christian Design; and blessed be all they of the Lord, who have been contributing to, and carrying it on, who have submitted to be themselves Overseers of those Poor who are maintain'd by their own Charity, who make it their Business to look into their little Wants, and become, as it were, their Stewards and Servants, in imitation of the humble and compassionate JESUS, *who washed the Feet of his own Disciples, and was among them, as he that serveth.*

IT wou'd detain your Patience longer than it ought to be exercis'd, if I shou'd but offer to recount the many excellent Benefits, that may justly be expected from this well-placed Charity; I must therefore content my self, at present, with a brief Hint at a few of them, remembering where I am, in an Audience of Persons, as fam'd for Acts of Generosity and Charity, as for Wealth, or worldly Greatness. Let me only just put you in Mind, how the Advantages

vantages of this kind of Charity, are not limited
 to these poor Children themselves, or their indig-
 ent Parents and Friends, who are mightily eased
 by it, but extend also to Towns and Corporations,
 to Parishes and Counties, and even to the Church
 and Nation in general: How likely are many of
 these Children, by the Assistance of your Charity,
 to become useful in their Generation, and perhaps
 too eminent Men in the World; hereby Those, who,
 had they been left unregarded, to struggle with
 the Difficulties of their poor Condition, might
 ha' been a Load and a Burden to the Earth that
 bears 'em, the Pests of Society, and Disturbers of
 publick Peace and Good; by this your Charity,
 I say, such as These, will be qualified for getting
 their daily Bread; by this they will be enabled
 to support themselves and Families; by this to
 requite the Care, and to assist the Poverty of
 their Relations, and even to bring Advantage to
 the Community whereunto they belong, by their
 honest Labours, and serviceable Employments;
 and, which is best of all, and the most truly
 Christian Consideration, hereby the most effectual
 Care is taken, to make them, true and just in
 all their Dealings, to renounce all the little Arts
 of unjust Gain, and to do their Duty in that State
 of Life, whatever it is, unto which it shall please
 GOD to call them.

THESE are some of the blessed Effects and
 Consequences of Charitable Contributions in this
 kind, which we have already seen in some Parts
 of this Kingdom, and what abundant Reason do
 these give us, to hope for the same, or more blef-
 sed ones, from those Charities which you are be-
 stowing

flowing the same way, in this Place? And, oh! what great Joy, think ye, will spring up in your Minds, when you shall behold this blessed Sight? When you shall see (as we hope the Prospect is not so far distant, but most of you may live to see) those helpless Children, whom you now feed, and cloath, living upon their Business and Trades, become Men of Probity, and perhaps the Support, and Wealth, and Honour of this CORPORATION.

'T WAS a very just and moving Consideration of a late eminent Metropolitan, "That Men glory ^{Archbishop} in raising great and magnificent Structures, and ^{Tillotson.} find a mighty Pleasure to see Sets of their own planting, to grow up and flourish; but surely it is a greater and more glorious Work to build up a Man, to see a Youth of our own planting, to see him from the small beginnings we have given him, to grow up into a considerable Fortune, to take root in the World, to rise so high, and to spread his Branches so far, that Others may find Comfort, and Shelter under his Shadow.

BUT that which is matter of the highest and most lasting Comfort, arising from a Charity of this Nature, is the happy Reflection of your having an Hand in enlarging the Dominion of our great Master, by assisting, in saving the Souls of those whose Christian Education you so much regard: You'll then rejoice with exceeding Joy, and it will undoubtedly mightily add to the Degrees of *your own* future Glory, that you have been so instrumental in promoting *theirs*: For as

Dan. xii. 3. it is written in the Book of Daniel; *such as turn many to Righteousness, shall shine as the Brightness of the Firmament, and as the Stars for ever and ever: As one Star differs from another Star in glory, so shall it be at the Resurrection of the Just; each happy Soul shall shine with a brighter Glory, in proportion to his Love and Charity to poor Christians; but they, in particular, who have made it their Business to instruct others in their Duty, and have been Instruments in the Hands of GOD, to turn Mankind into the Paths of Righteousness, shall be distinguish'd, at that Day, by a more eminent Degree of Glory.*

OH! then the Transcendent Excellency of that good Work, which I am called hither to recommend, and which I doubt not you are all so fully convinc'd of, that not One Person, who has so happily begun, will ever once think of withdrawing his Hand: But we wou'd hope for a considerable Increase of Charity Yearly from this solemn Meeting, the Design of which, next to the performing our Devotions to Almighty GOD, is to encourage you to abound more and more in *this Labour of Love*, and also to excite and engage Others to come in and join in promoting *this Work of the Lord*: Oh! then let no One, No One especially whom GOD has blest with a plentiful Fortune, dare to defeat so good a Work, and so reasonable an Expectation; but may every Ones Heart and Hand be wide open, in proportion to so pious and beneficial an Undertaking.

T H E

THE Objection of some wary Minds, *That this Noble Undertaking wou'd scarce ever be perfected,* is in a great measure removed: You see, with your own Eyes, the Thing brought to a good Effect; I hear no Complaints of any Misapplication of what is destin'd to this pious Use; in short, no clourable Objection of any kind is made against it; so that all those are without Excuse, who shall yet obstinately refuse to encourage that Charity which I'm now endeavouring to excite to.

To conclude then, LET us all proceed with one Heart, and one Soul, in carrying on, and advancing this good Work; and whatever little unhappy Differences we may chance to have amongst us, as to other Matters, let there be no Emulation, or Contention among us, in this; but only who may best and most effectually promote it, and according to the Exhortation of St. Paul to the Corinthians, *Let every Man do according as he is* ^{2 Ep. ix. 7.} *disposed in his Heart, not grudgingly, or of necessity, for GOD loveth a chearful Giver.*

IF then your Riches, and the Glory of your Houses be increased, remember how my Text reminds you how you had best dispense your Store, *to be rich in good Works, ready to give, glad to distribute.* If any One, like the rich Man in the Gospel, be at a loss how to bestow his Goods, let him reflect upon my Application, and from thence he may learn not to distract his Head about pulling down his Barns, and building greater, since there is, so near at hand, a large and safe Store-House stands ready provided, where he may be-
flow

flow and lay 'em up for many Years, nay, where he may put them out upon the best Security, and to the greatest Advantage, for by this, and such like good Works it is, that Men lay up, in store for themselves, a Treasure in Heaven, that faileth not—— a good Foundation against the Time to come, of Eternal Life and Glory.

WHICH GOD of his infinite Mercy grant
we may be made Partakers of, through the
Merits and Mediation of JESUS CHRIST,
our Lord. Amen.



F I N I S



